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DR. FISK ELGIN,

EASTER CELEBRATIONS AND SPRING SURVIVALS

ing one of the fair ladies of Charles' court, said: "But, oh, she dances such a way No sun upon an Easter day Is half so fine a sight."

In that neat comparison the modern reader may lose half the significance if it happens to be forgotten, as all good Christians in merry old England and mirthful old Erin well know, that the sun actually dances with joy upon the Resurrection Sir Thomas Browne, in his book of "Vulgar Errors," takes the trouble to ridicule

the idea of terpsichorean sun, and would have a modren and scientific world discredit the story that every spring festival maker of the early days believed cogently. But surely the sun might be pardoned for growing a bit tipsy and careening somewhat in his course on such a composite holiday as a modern Easter-tide. Lilies and bunnies, eggs and bonnets, unleavened bread and spring lamb go to make

up an international mardi-gras and menu, for which not the Christian peoples alone, but practically the whole northern hemisphere of the world in which there is pracically all the land, have a keen, winter-

liberated relish. Some one of narrow horizon makes the assertion that Easter is a commemoration observed by the Greek, with the Russian, the Roman Catholic, the Anglican and the Lutheran communions; and no one, indeed, will doubt that the most beautiful signifi-cance of Easter is that of these Christian peoples, but Semite, Hindu and Persian, not to speak of blue-eyed Vikings and ruddyhued Gaels, have, or had, their reasons for shouting paens of delight along with the returned trilling of the song sparrows upon the reawakening of spring, the uplifting of the crocus, the assertion of life at Easter

Easter was instituted in the Christian church about 68 A.D., but it was not until as late as the great council of Nice, in 325 A.D., that it was decided that "everywhere the Great Feast of Easter should be observed on one and the same day." Nationality after nationality, or tribe after tribe, as it took up Christianity and came under the domination of some western or east-ern bishopric, celebrated the feast of the Resurrection in accordance with its own calendar, or as a substitute for its own historic spring ceremonials. What more nat-ural than that the symbols which the people in their pagan days had used to represent the mysterious wonders of the revival of vegetation, the potency of nature, should take on a spiritual meaning when the people came to believe in the resurrection of the spirit. With the centralization of church power at Rome came not only a uniform Easter date, but a recognition of a multitude of local and tribal customs as ap-

propriate usages for the festival.

The Nicean decision makes Easter the "first Sunday after the full moon which happens upon, or after, the 21st day of March, and if the full moon happens upon a Sunday, Easter day is the Sunday after. Easter day may be any Sunday of the five weeks which commence with March 22 and end with April 25, but during the whole of the nineteenth century the festival occurred only once on the early date, that being in 1818, and once on the later, which happened in 1886.

Latest of all the churches to come into agreement as to the Easter date was the church of Irish-Britons.

The venerable Bede, the Anglo-Saxon chronicler, tells the story of the contention that arose between the Roman monks sent by Gregory the Great and the Christian nissionaries from Ireland as to the appointed time. Finally a synod was held before the King of Northumbria. Bede thus describes the arguments:

"Bishop Colman spoke for the Scots (the God, are known to have kept it after the came associated. same manner; and that this may not seem to any contemptible or worthy to be rejected, it is the same which St. John the Evangelist, the disciple beloved of our Lord, sided is recorded to have observed. "Then Wilfrid was ordered by the king

to speak for the Roman practice:
"The Easter which we observe we saw celebrated by all in Rome, where the blessed apostles. Peter and Paul, lived, taught, suffered and were buried; we saw the same eled through those countries of pilgrimages and prayer. We found that Easter was celebrated at one and the same time in Africa, Asia, Egypt, Greece and all the world wherever the church of Christ is spread abroad through the various nations and tongues, except only among these and their accomplices in obstinacy. I mean the Picts and the Britons, who, foolishly, in these two remote islands of the world, and only in part even of them, oppose all the rest of the universe.

"'You certainly sin if, having heard the decree of the apostolic see and of the universal church, and that the same is confirmed by Holy Writ, you refuse to follow them; for, though your fathers were holy, do you think that their small number, in a ours also, if he was Christ's servant) was a holy man and powerful in miracles, yet should he be preferred before the most blessed prince of the apostles, to whom our blessed prince of the apostles are princed by the point to be able to roll the egg at the White House or the Zoo, and even if it break, to see it careen like an Irish sun Lord said: "Thou art Peter, and upon this rock I will build my church, and the gates down the hillside. of hell shall not prevail against it. And I will give unto thee the keys of the king-

om of heaven." When Wilfrid had spoken thus the king when will had spoken trius the words aid. 'Is this true, Colman, that these words were spoken to Peter by our Lord?' He answered, 'It is true, O king!' Then said he: 'Can you show any such power given to throughout Great Britain today. In certain your Columba?' Colman answered, 'None.' Then added the king, 'Do both of you agree that these words were principally directed to Peter, and that the keys of heaven were given to him by our Lord?' They both an-swered, 'We do.' Then the king concluded: 'And I also say unto you that he is the doorkeeper, whom I will not contradict, but will as far as I know and am able in all things obey his decrees, lest when I come to the gates of the kingdom of heaven there should be none to open them, he being my adversary who is proved to have the keys. The king having said this, all present both great and small, gave their assent and, renouncing the more imperfect institution, resolved to conform to that which

Thus in A. D. 664 the date of Easter was islanders had a revenge for the feast, which in the Latin and the Greek and in all languages derived from them, is called Pascha, Pasch, Pasqua, Pascua, Paques, etc., from the Chaldee word Pascha, the equivalent of the Hebrew Pesach, in every English speaking country is called "Eas-ter," from the Teutonic goddess of spring, "Eastre." The Chaldean word recalls the act of the destroying angel in "passing over" the housholds of the Hebrews when he smote the Egyptians (Exod xii). In no country, therefore, in consequence of these surviving names of the Judaic passover and the pagan goddess, is there a word indicatng the actual Christian event of the Resurrection Morn.

One cause for the early disputes about the Easter date was due to the same causes which brought about the change of the weekly solemn observance of the Sunday instead of the Sabbath. Besides being a commemoration of the Resurrection, the Easter festival is a memorial of the Christian passover, the atonement wrought by Christ upon the cross At first the by Christ upon the cross. At first the Christian passover was celebrated on the same day as the Hebrew, the 14th day of the month of Nisan. Then, before long to mark the differences between Judaism and Christianity, and to fix the commem-oration on the first day of the week as the Resurrection had taken place, the observance was changed to the first Sunday after the 14th of Nisan. Before the adoption of the Roman calendar and the establishment of the Roman date for Easeaster and western churches, the first Expert in treatment of private diseases, chronic and sente. Both sexes. All consultation confidential, Medicine furnished. Prices moderate. Hours. 9 to 1. west replying that the east was not Chrisprehens. 8 to 6, 7 to 9. 1233 Pa. ave. n.w. 'Phone M. 1819.

T was that rollicking cavaller, Sir John Suckling, who poetically compliment-faithful.

Just as the name it olf is pagan rather than Christian, and recalls the Ostermonah, April, the month of the Ost-end wind, the wind from the east, so Easter usages and customs in merry England were largely pagan. It is no wonder that righteous Puritans were not satisfied with the gradual reduction of the Easter period from eight days to four, to three, to two, but piously desired to do away with the heathen and Romanish feast altogether. Proserpine, who, the old Greek stories tell. dwelt half the year upon Olympus with her mother Ceres, the goddess of grain, and the other half in Hades with her spouse Pluto. When Proserpine or Eastre came back to earth, then blossomed the lily and the daffodils. For Proserpine was plucking Illies when Pluto seized her and carried her off; and, as she dropped her lilles in terror, they turned to daffodils. Of that event Shakespeare says:

For the flowers now that frighted thou letted's fall From Dis's waggon! daffodis, That come before the swallow dares and take The winds of March with beauty."

And Eastre, in like manner, was a goddess of winds and swaying flowers. To her the Easter fires were lighted, mounted to the skies, and like an aurora, the colors of spring and the colors of dawn made happy

her votaries.

The return of spring breaking the icy grasp of terrible winter made a profound impression upon the barbarous imagination, and for that reason Easter customs are traceable into the mists of the dawn of his-tory. Spring seemed to the primitive mind like birth, and winter, death; its return promised a recurring resurrection. Every decay was followed by a new creation.

With the early Persians, worshipers of revered as a particular blessing. Great reolding followed and every one presented to his friends eggs gayly decorated in spring colors. The egg containing the potential bird, in their minds, symbolized the spring which was breaking forth from the shell of winter. The eternal war of evil and good, of Ahriman and Ormusd, was ended for the time in Ormusd's victory and naturally many symbolic eggs were broken

as today in excess of joy.

But the Persians, like many other nations, probably derived their respect for the egg from Aryan ancestors, for Germans, Anglo-Saxons and Celts all made the egg a fea-ture of the spring festivals. In India the egg is even more revered, for there it is potently believed that the universe itself was once dormant in a shell and hatched itself out to begin its cyclic career.

How the rabbits of today became responsible for these cosmic eggs is another pleasant confusion. Among all Teutonic people the hare was sacred to Eastre, as the young harets are first seen hopping around about the time of her festival. Very few people have any notion of the difference between the hare and the rabbit. and the latter in popular fancy has come

to supplant his cousin. As Indian eggs with Persian dyes made their appearance along with the hopping hares of Eastre, the scientific mind of the day promptly established a relationship. Eastre's hares now lays the egg of Ormusd, and the truly devout of the medieval type of solemnity accept only the red egg, as that symbolizes the Savior'

Singularly enough while northern nations are celebrating the return of spring, tropical countries are offering thanksgiving for the harvest. That event had to be celebrated with immediate and appropriate ritual. The Semites of Asia Minor, upon gathering in the grain, without any delay for the slow process of leavening, grind some of the newly-cut grain and make it up into a thank-offering bread. This un-"The Easter which I keep I received in time the symbol of the solemn observ-from my elders, who sent me hither as ances of the harvest season, with which dishop; all our forefathers, men beloved of the Pascal lamb after the Pascal fast be-

While David danced before the Ark, in general the Semite took his religion with more abasement of spirit. It was the festive Irishman who along with the Greeks raised the dance into a ritual. At the beginning of spring, for the Celtic festival in honor of Etain, dancing was a special feature, and it was not necessary to wait for May day and its May pole to dance upon the green. So great was the power of Etain that as has been said the sun itself danced, and by the time that Etain and Eastre passed away, the sun had con-tracted such a habit that it dances in the spring today just the same. Or, as some say, as a good convert the sun has selected Easter morning only to dance its old-time religious round. One must, however, go to the Celtic portion of the British islands, in Cornwall and Devonshire, or to Wales, Scotland and Ireland, to see the sun dance in real religious Easter ecstacy. If any one

doubts it, he has only to ask any man or maid in the land. One other feature has been added to the comprehensive historic international focus-ing of joyous symbolisms for Easter, and do you think that their smail number, in a corner of the remotest island, is to be preferred before the universal Church of Christ throughout the world? And though that Columba of yours (and, I may say, ours also, if he was Christ's servant) was ours also, if he was Christ's servant) was colors of a Persian god, but it is much more colors of a Persian god, but it is much more to the point to be able to roll the egg at

"Creek?"

From the Journal of Geography. The word "creek" originally meant the parts of the United States, notably along the middle and southern Atlantic seaboard, the word has been extended to the small tributary of a river throughout its entire course. In England these little inland streams are called "brooks," which is clearly their rightful name-shallow watercourses with much tumbling and bickering over stony places. Milton very clearly distinguishes between the two where in "Para-

"Freshet or purling brook" may be contrasted with the lines in "Paradise Lost:"

"Forthwith the sounds and seas, each creek and bay." Istic associations, the one as an upland stream, the other as a tidal inlet. In the finally agreed upon, but in a way the sturdy | Bible the word "creek" is used with perfect clearness as to its meaning in the descrip-tion of Paul's shipwreck: "And when it was day, they knew not the land; but they discovered a certain creek with a shore, into which they were minded, if it were pos-sible, to thrust in the ship." Here we have the idea of a harbor in the use of the word. It is possible to see how our brooks have come to be called "creeks" when we reflect that south of New England the large rivers have many smaller streams emptying into their tidal waters. The mouths of these are often deep enough to make a shelter for vessels, and they were undoubtedly so used by the early settlers. Hence the term "creek" and its extension to the entire stream and to other similar streams far in and throughout a wide extent of country.

Teachers Must Be Home by 9.

From Muskogee correspondence Kansas City Star. The school board has applied the curfew law to school teachers of Muskogee. From Tulsa and McAlester comes information

have decided that the teachers in the public schools must cut society five nights out of the week at least. The boards have given it out that they do not expect to see the teachers out after 9 o'clock at night through the school week and they do not add that the teachers are at liberty the other nights. This order has created a storm in the towns mentioned. Some of the there was much taunting between the easters and western churches, the first maintaining that the west was departing from the customs of the Apostles, and the west replying that the east was not Christian the latter west was not christian the latter were proposed in the latter was a solution to the latter were proposed in the latter was latter was made to the latter was a solution to the latter was latter was made to the latter was latter was made to the latter was latter was much taunting between the countries. Some of the latter was much taunting between the countries are in open rebellion and say that they will go where they please and when, and some of them have done so, but it is noticed they are waiting with some appearance.

TENEMENTS IN PHILADELPHIA. HOW TO MAKE BREAD And the Need That is Recognized for Their Improvement.

From the Philadelphia Public Ledger. The truth is that Philadelphia has hous ing problems of its own, problems that are none the less serious because they are different from those confronting other communities. Intricate networks of courts and alleys in the interior of blocks of houses the crowding together of houses so closely that air and light for the inhabitants are precluded; the proximity of stables to dwellings; the overcrowding of living rooms -these are all conditions that make for moral and physical disease in the community, and they all exist to a marked extent in certain districts of Philadelphia.

No fewer than 4,000 buildings were shown

by the last census to be tenanted by three or more families. Not all of these were "tenements" in the evil sense of the term, but the elaborate investigation made into the housing conditions in Philadelphia by an expert employed for the pupose by the Octavia Hill association revealed, nevertheless, the magnitude of the evils that need correction. Those evils grow out of the use of old buildings for objects for which they were never intended and from conditions of congestion arising after the building of existing structures. These are matters that cannot be reached by existing building laws, to take a small quantity at first and give it which are adequate to deal with new operations only. Even the bureau of health has no power to intervene unless to abate nuisances, and then only when complaint is made. After selecting the flour the yeast must be considered. It should be strong, sweet and pure. What kind it shall be must de-

These facts being appreciated, it is clear that there is a reason for the request for a law requiring the licensing of tenements. This would insure official knowledge of their location and enable the health authorities the state of their location and enable the health authorities the state of their location and enable the health authorities the state of the thorities to make periodical sanitary in-spection, the need for which in the alleys and courts has been fully shown. The proposed bill fixes as minimum requirements for all houses used as tenements, water supplies on first, second and third floors, many families now living dependent upon a single hydrant in a dirty court; not less than one water closet for each family: underdrainage, prohibition of the use cellars for sleeping purposes and certain regulations regarding dark rooms and stair-ways, overcrowding, cleanliness, the stor-With the early Persians, worshipers of age of rags and the keeping and slaughter-the celestial fire, the vernal equinox was ing of animals. The mere mention of some of these requirements-according with the most elementary rules of decent living-will carry conviction as to their wisdom. their necessity an inspection of certain districts of the city will be equally con-

MOOSE IN CAPTIVITY.

Not Difficult to Domesticate, but Hard to Keep Alive.

From the Duluth Herald.

"The reason so few moose are seen in captivity in the parks and circuses of the country is not because they are naturally too wild to be domesticated, but because they usually do not live long in captivity," said J. C. Peterson of St. Paul. "My father was for many years a settler in northern Minnesota, and at different times in his experience he had three moose on his homestead which recognized him as their

"All the animals were captured when they were very young, and in each instance it took them only a few days to become apparently attached to father and his small farm. For two or three weeks he would keep them fenced in and then would allow them to roam around at will. They would be gone for two or three hours, or perhaps half a day at a time, but always came back all right. By allowing them the run of the premises this way they met practically the same conditions as if they were wild in the forest, and therefore were always in good health, but the moment any of them were shipped to the city a change was notice-

"Two of the animals were sold to city park associations at different times, and in each instance the moose finally died. They seemed willing enough to remain in the parks, but conditions were not such as they were used to, and from the first it was to be seen that they were failing in health. A moose can stand all sorts or hardships in the woods, but when he is in captivity lack of exercise or lack of proper food or lack of something else puts him on the down grade, and as a rule he passes in his checks in a few weeks or a few months at the out-

was a handsome bull and he was trained to harness. The animal could pull a goodsized load and travel through the woods with a sleigh behind him at a very lively clip. This third moose was one day shot by a hunter near the house. So all three animals met with an untimely fate, which goes to prove, I suppose, that man should not monkey with the plans of nature."

French University Students.

From Scribner's Magazine. Whoever has had much to do with American students must agree, I think, that their abundant energy is apt to exert itself in other fields than those where they are brought into professional contact with their teachers. French students seem of different stripe. They are alertly intelligent, serious to a degree which shames you into consciousness of comparative frivolity, intellectually energetic beyond reproach, but somehow, when you have been habituated a shade inhuman. One can soon see why, It is not that they lack humanity; in private life they are said to maintain the convivial tradition of ancestral France. But humanity and work are separate things; and to them university work is a really critical matter. They are not playing through three or four years which will ripen them into something sweeter than they might grow to be without this happy interval between the drudgery of school and the strife of responsible existence; they are assiduously preparing themselves for a career of intense competition. Their spirit seems quite to lack the amateurish grace so engagingly characteristic of undergraduate life in America; in contrast, they seem intensely, startlingly professional—in the best sense of this abused term, no doubt. It is not that French students impress you as disposed to trickery or subterfuge. It is only that, in their whole relation to university work, they take for granted that they are occupied, not in the acquisition of that vague thing which we call "culture," but in a very palpable phase of the struggle for existence. Their business, as students, is to inform hemselves as widely and as accurately as possible; and, above all, to gather their information in some comprehensive and comprehensible system. That is why they are at the university; and they are en-rolled under the faculty of letters because they aspire, in due time, to become mem-bers of such a faculty, if possible ultimately in Paris. So far as my observation went, there is nothing at any French university which takes the place of undergraduate life in England or in America.

Choppers Arouse Sleeping Bears.

rom the Burlington News; Luther Weeks and his son, wood choppers, had a thrilling experience while working in the woods on Mount Pico Wednesday, when a large tree which they felled crashed down into a clump of birches under which was located a nest occupied by a mammoth black bear and three cubs,

which were hibernating there. Weeks and his son attacked the bears and after a struggle succeeded in killing two of the cubs. By this time the mother bear had escaped from the nest. She appeared slightly dazed from her long imprisonment, but realized her danger and started into the woods. She was followed by the third cub, which was not injured by fugitives.

The carcasses weighed about one hundred pounds each and the cubs were apparently about ten months old. The men stated that the mother bear stood nearly eight feet that the school board at each place has made a similar order.

The boards of education in these towns

Cat Jumped Into Big Wheel. From the Toledo Blade.

A cat which has adopted the plant of the Sandusky Foundry and Machine Company as her home undertook to jump through the flywheel on the engine. The cat got caught in the spokes, was whirled around 400 or 500 times and then through a window.

With eight lives still to her credit, she hoisted her tail and started on a swift

run to find another home

FIRST ADVICE TO SELECT GOOD

FLOUR.

Recipes That All Inexperienced

Cooks Should Read and

Study.

In making the perfect loaf of bread the

flour is the first item to be considered.

Good flour should be of a yellowish white

tinge, rather granulated and free from bran.

When made into a dough it should be

strong, elastic and easy to be kneaded. Poor

flour is sticky, damp and clammy when

made into a dough, prone to flatten and

spread over the molding board and exceed-

The names given to flour are not always a

sure criterion of quality, the same brand

varying somewhat from year to year. The

best way in buying flour by the quantity is

All flour should be kept in a cool, dry place, as dampness causes it to absorb moisture and the gluten loses its tenacity,

causing the grain of the bread made from it

yeast cakes are good and convenient, and will do the work much more quickly than

ten times the amount of home made or bakers' yeast. Indeed, the compressed

yeast is almost indispensable for the quick

raising process, which is now considered the ideal method of bread making.

In making the dough the flour may be

moistened with water or milk, or milk and

water. If milk is used, it should be scalded

(not boiled), then cooled. This is necessary

If water is preferred it should be boiled and cooled to lukewarm. If milk and water, pour the boiling water into the milk. Those who prefer water declare that it is not only

more economical but that it preserves the sweet, nutty taste of the flour, while those

who believe in milk claim that milk bread

The proportion of liquid and flour varies

A Little Shortening Advised.

ening. This may be butter, lard or drip-

liquid. Too much shortening checks the

may be added at once and the dough

raised in a mass, or a soft batter may be

added and the entire mass allowed to rise

The latter method is preferable when the

sponge is set at night or there is any doubt

about the quality of the yeast. A point in favor of adding it all at once is that

each time the bread is kneaded it loses

some of its nutritive qualities.

The kneading is an important part of

patent kneaders mix and knead the dough

with scientific accuracy, thoroughly mixing all the ingredients so that each particle of flour is covered with a film of moisture

ing devices, sprinkle your molding board with flour, leaving a little in the corner

down, firmly giving the dough a rolling motion to prevent its sticking to the board.

Other Important Details.

until the dough is smooth, elastic and firm.

water instead of flour for moistening his

fingers, arguing that it makes the bread

more porous and elastic. The first mould-

minutes. After this kneading, let the bread stand aside in a warm place lightly covered to rise. The yeast plant can live

in a temperature ranging from thirty de-grees to 170 Fahrenheit, but thrives best

at about 75 degrees. Avoid draughts of air or sudden alterations of heat and cold.

If placed near the fire it must be turned frequently. If necessary to hasten the ris-

ing, set the bread pan in a larger pan of warm (not hot) water, taking care to keep

an hour, doubling or even trebling its original bulk, and looking like a honeycomb all the way through. Care must be taken, however, that the dough does not

become too light or it will fall and sour,

The snow is lying everywhere—

And not a flower shows its face,

the water at the same temperature. If made with compressed yeast, the dough will usually rise the first time in

the time required depends

salt is also required, and sugar

is more tender, nutritious and agreeable to

Milk Should Be Scalded.

upon circumstances. Compressed

ingly hard to handle.

to become much coarser.

to prevent souring.

eye and palate.

a trial baking.

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TI-BIANT TO THE CASE OF THE CA

sweetness. Soda may be added to neutralize the acid, but it will not restore the original sweetness of the flour,

Certain Flour Takes Longer to Rise. After the dough is light, and if the process according to the liquid and the flour. The general rule, however, is one scant measure of liquid, including yeast, to three full measures of flour. Water bread usually is carried on in the morning while the housewife is usually in the kitchen to watch it, turn out carefully on the molding board needs about one cupful more flour than milk, and therefore takes more time in the and mold until fine and tender again. Add no flour at this kneading, but keep the rising. For the quick process one whole yeast cake is used to a pint of wetting, while for over-night raising half a cupful of fresh home-made yeast or a quarter of a cake of the compressed yeast dissolved in a hands moist with lukewarm water, milk or a little lard. Divide into small loaves, which should only half fill greased bread tins, cover lightly and stand in a warm place until they have again doubled in bulk. This will require about an hour. dissolving yeast great care must be taken that the water or milk is just lukewarm. If too hot it will cook the yeast enough to destroy its leavening power, and if too cold it will partially chill its life.

Flour that is rich in gluten takes longer to rise than one containing more starch Do not let this second rising stand too long or the bread will fall when first put into th oven, leaving a heavy streak near the bottom of the pan.

In baking the bread the temperature of the oven is of great importance. There are Bread made with unskimmed milk needs no other shortening, but water bread is many good housewives who have never mastered the secret of accurate baking made more tender by using a little short-They go religiously through the setting, rising and kneading processes, then commit ping, and is best melted in the warm their loaves to the oven, uncertain whether they will have "good luck," as they call it, rising by clogging the glutinous cell walls. or whether their bread will turn out slack baked or burned to a crisp.

The professional baker has no such doubt, One tablespoonful is the usual proportion for a pint of wetting. A teaspoonful of He must know what is to be the result of his baking. The square loaves should be added. In mixing the dough all the flour in the oven ten minutes before browning, while the long, slender loaves, like bis-cuit, should brown almost immediately.

There are several ways of testing the heat

of the oven without the aid of a thermom-

ter. A bread oven is one where flour sprin

kled on the floor of the oven browns quickly without taking fire. Bread must be carefully watched while baking. To prevent its when they have been in the oven five

entirely upon circumstances. It must be kneaded long enough to lose its stickiness and become firm and elastic. The new How to Regulate Oven. gradually. In the ordinary small range the | tied to his neck. loaves should be turned every ten or fifand expanding is easily permeated by the heat in baking. Eacking these labor-saycover with oiled paper. In forty or fifty minutes a loaf will shrink somewhat and slip easily from the pan. When well baked an empty, hollow sound will follow a tap to dip your fingers in. Flour the hands and draw the dough, farthest from you, with the fingers, and the crust feels firm. Take from the pans as soon as done and tip up against the bread board, so that the up and over toward the center, letting the palm of the hand meet the dough. Press air may circulate freely about the loaf. Never leave loaves in pans or on a pine table to sweat or absorb the odor of the wood. If you like a crisp crust do not cover the loaves when cooling, but if you prefer a soft, tender consistency wrap in several thicknesses of cloth. When perfectly the angle old put into a well-sired Repeat this turning, rolling and pressing The French baker, after his bread has reached this consistency, begins to use

fectly dry and cold put into a well-aired tin box and cover.

A rule, briefly summarized, then, for a plain white bread to be baked in one day would be like this, subject to minor variations: This amount will make four loaves: One quart milk or water, or half and half; two compressed yeast cakes, one table-spoonful of sugar or not, as preferred; two tablespoonfuls shortening, two teaspoonfuls salt and about three quarts sifted flour. salt and about three quarts sifted flour. Dissolve the yeast cakes in some of the lukewarm water or milk, add sugar and shortening, put in flour to make as stiff a batter as you can beat, then beat five or ten minutes, remembering that the more you beat the less kneading will be required. Add beat the less kneading will be required. Add the rest of the flour, turn out on floured the rest of the flour, turn out on floured the rest of the flour, turn out on floured the rest of the flour, turn out on floured the rest of the flour, turn out on floured the rest of the flour, turn out on floured the rest of the flour, turn out on floured the rest of the flour, turn out on floured the rest of the flour. It is a short time, while made as much as \$2 in a short time, while the rest of the hour, turn out on houred board and knead from fifteen to twenty minutes. Let rise to double its bulk (two or three hours will be required for this), at a temperature from 75 to 80, make into loaves, handling as little as possible, let rise to double its bulk, then bake. If you

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want rolls make a stiffer dough than for bread and add an extra tablespoonful short-ening. EMMA PADDOCK TELFORD. Missouri to Kentucky.

From the St. Louis Post-Dispatch. From Louisville, Ky., where they wear a wide-brimmed soft hat with evening clothes and carry their boot tops inside the legs of their dress pants, comes the first protest against the attack made by Prof. rising unevenly turn the loaves end for end | Frederick Starr upon the open-face suit. The Courier-Journal ridicules St. Louis for editorial breath upon Prof. Starr until the After the loaves go in increase the oven reader can picture him sunk deep in the sea heat slightly for ten minutes, then reduce of popular contempt, with a tailor's goose

This is unworthy of Kentucky, a state teen minutes to insure even baking. If with too many glorious traditions to stoop they show signs of browning too rapidly to selfishness. If we all took that same license with evening dress which is the special privilege of Kentucky, we would not applaud Prof. Starr's declaration that the minstrel suit is silly; but it is only in Kentucky that the dress suit goes with the wide-brimmed hat and top boots, where the accompanying black ties are long enough to be tied in the dark, and where dress pants have a side pocket for chewing to-

bacco and a corkscrew.

This is a great license. Would Kentucky be content with the dress suit without it? We think not. She would stand with Missouri and Prof. Starr against the effects

Panning Out Gold in City Street.

Nevada City Cor. Sacramento Bee. "The days of old, the days of gold, the days of '49," were recalled in a vivid manner in the heart of the business section of town the other day. Considerable sand had been washed down the gutter and street



ST. PATRICK'S DAY.

The trees and bushes still are bare— How do we know? Because we see Oh shine, warm sun, and chase away

green, Though spring is coming on apace. Piercing the snow, are plainly seen. For love of all who love the green!

The bluebirds on the leafless tree; The cold before St. Patrick's day! And jonquil leaves, like swords Make weather bright and walking clean,